

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 21. NO. 43

MERIDIAN, MISSISSIPPI, THURSDAY DECEMBER 31, 1897.

1000 P.M.

EXPOSITORY.

HEBREWS 3:1-6.

The superiority of Jesus to the angels has been established and shown to be in keeping with the nature of God and the conditions of man. The angels were the supernatural agents through whom the Law, or the Old Testament Economy, was communicated to the human law-giver, Moses. This economy was conveyed through the angels to Moses. Moses conveyed it to the people. Now the writer proceeds to show that the Man, Jesus, the author of the New Testament Economy, is superior to Moses, the author of the Old. The comparison now is between Moses and Jesus. This is viewed in the light of what has been said of the majesty and sympathy of Christ as the glorified Son of Man, glorified through sufferings which bring him into a relation with fallen man, both as a Redeemer and High Priest. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, even Jesus, faithful to him that appointed him, as also was Moses in all his (God's) house. For this man was counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is builded by

calling" of which these holy brethren are partakers, is a calling of superiority. It comes from one who was sent, an apostle, from the bosom of the Father. God is speaking in the New Economy, in his Son, and this revelation is represented as a speaking from heaven. (See 12:25.) But the calling is heavenly, not only in its origin, but in its destination also. The call is from heaven, and to heaven, through one who came down from heaven, even the Son of Man, who is in heaven.

2. The designation, "Apostle and High Priest of our confession", applied to Jesus, are likewise significant. (1) The primary idea in the word "Apostle" is that of being sent. Jesus was one sent. God sent his Son into the world. Jesus came as heaven's ambassador of salvation. He proclaims the will of him who sent him, and lays down the conditions of peace between heaven and earth, God and sinful humanity. He is the first Foreign Missionary in the gospel dispensation. He is not only an announcer of the terms of peace; he is clothed with authority from heaven's court to arrange

the conditions of peace and effect the binding back of men to God. (2) But Jesus was more than an Apostle from heaven, acting in the capacity of a Prophet, the organ of the New Revelation, but he was charged

author of the Old. The comparison dwells upon both the similarities and the dissimilarities. Each of these men separate attention. But before considering these, let the passage be quoted: "Who (Jesus) was faithful to him that appointed, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. For every house is builded by some one, but he who built all

things is God. And Moses indeed was faithful in his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son over his house.

1. The similarities are striking. (1) There was a likeness between Moses and Jesus, in that they were both founders of a household or economy. Moses, called of God and installed as leader of Israel from Egypt, had founded the Old Testament

economy, with its civil and religious laws, its sacrifices and ritualistic requirements. Moses

led a people from the bondage of Egypt and established them in the land promised to their fathers. Moses established a theocracy, a religious system and civil commonwealth. He was to this people lawgiver and prophet. They were baptized unto him in the cloud and in the sea. They were his disciples, and he was their teacher. They

and put their trust in him. Jesus Christ founded a house on economy. He delivers his people from spiritual bondage and brings them a spiritual and abiding salvation; he organizes his people into a spiritual commonwealth, and institutes its ceremonies, its laws and its ministry. The spiritual Israel are his household, his disciples, and in him they trust.

(2) Both Moses and Christ were the instrumental agents of God in founding the households of which they were the builders.

"Every house is built by some one, but he that buildeth all things is God." The idea here is, that while Moses and Jesus were the immediate and apparent founders, they were subordinate to a Supreme and Absolute Founder, who is God, to whom both were responsible, and to whom both were faithful. They were the divinely "appointed" instrumentalities in erecting these two households.

The exhortation is to "earnest consideration and regard of Jesus in the two-fold capacity in which he is represented—both an Apostle and a High Priest. The consideration here imposed is not that of heeding carefully the doctrines about Jesus as taught in this Epistle. They are not to consider Jesus Christ as readers in the study of doctrines which require careful attention to comprehend; but they are to carefully regard him as Christians—his character, office, work, and their relation to him must make him an object of constant regard. They are to endeavor more to realize him in their lives.

3. A comparison is now introduced between Christ, the author of the New Economy, and Moses, the

Moses to the Supreme Builder, by whom they had been appointed to the work assigned them. Of Moses, God said: "My servant Moses is not so, whom I have found faithful in all my house." The founding of the Jewish commonwealth and the tabernacle, which was the center and symbol of God's presence with them, and their recognition of, and dependence upon him, was not of Moses' devising, but was made in every respect according to the pattern shown him on the Mount. The administrative system was not formulated by Moses, but given by God. Moses was faithful in his adherence to what God required in the organization of the household and its furnishings. In this respect he was like the leader of the spiritual Israel who said: "It becomes thus to fulfill all righteousness"; and "I came not to do mine own will, but the will of him that sent me."

2. There are obvious dissimilarities between Moses and Christ. (1) "The Son hath been counted worthy of more glory than Moses." This difference in

glory arose out of the difference between the relation of the two to the houses which they had founded. Moses was a servant in the house founded by him. Christ was the Son over the house founded by him. There was a disparity in the intrinsic person of the Son which placed him immeasurably above Moses. Christ in his earthly activity was in a state of subordination to God. He was representatively a servant, but really a Son. As a servant and founder of the house, "he rises as the Son of God into equality with the (absolute) Founder, and becomes in the last analysis, supreme as well as subordinate; heavenly as well as earthly; divine as well as human; Builder of the New Testament house." God the Father had not only entrusted to

him as his instrumentality, the work of building the house, but as Son, he was one with the Absolute Founder. In this divine sonship lay his excess of glory over that of Moses. "By so much as he that built the house hath more honor than the house." The intrinsic superiority of the Son shone out in that he rose above the house he had founded as servant, and he became head over the house. This headship was the outflow of that nature which he shared with God as his Son. Since this Sonship made him one with the Absolute Founder, his honor as Lord over the house was greater than the house.

But no such honor lay open to Moses, because he had no such intrinsic relation to God. He could share only what there was in common with the house which he founded. He could only be servant, and not both servant and Lord. He was a subordinate founder of the house in which he was, and remained, a servant. Of the house he was a part, and the glory which he shared was such as the house shared, of which he was the

founder, and in which he was a servant.

(2) The disparity of Moses appears furthermore in the nature and purpose of the house which he founded. "He, as faithful servant in all God's house, was for a witness of the thing which should be spoken." The position of Moses and the house of dispensation, of which he was the founder and leader, was provisional. The truths which Moses declared, and the position he occupied, were both typified in the house which Christ was to build. Spiritual Israel and its leader were shadowed forth by Moses and fleshly Israel. The house of Moses and its leader were to be displaced by the new spiritual house and its leader, Jesus Christ. The spiritual Israel was to abide forever. The shadow was to give place to the substance, the type to the antitype. Natural theocracy was to pass out, and the kingdom of God was to succeed to its place.

4. The writer now points out the relation of himself and readers to this new spiritual house.

"Whose house we are if we hold fast our boldness and the glorying of our hope firm unto the end." The writer takes himself and readers as representative of believers in Christ in contradiction to the Jews, who compose the house founded by Moses. It is a mild dissuasive, intended to check the tendency of the believing Jews to Judaism. This purpose runs through the entire epistle, as is manifest from the ever recurring warnings against an apostasy which threatened his readers. The test of their membership in this household was a faithful adherence to the requirements of the gospel, and a holding fast unto the end of their boldness, and glorying of hope unto the end. The proof of their membership in this spiritual commonwealth of God would be shown in their unwavering fidelity unto the end.

The "boldness" was the boldness of their faith in Christ as their Savior at the beginning of their Christian life; while the glorying of their hope was the courageous expectation which inspired them in view of the glorious reward which lay before them in the progress of their Christian life, and its final issue. This hope was the power of their present faith in respect to

the things of the future. It was their faith looking not simply at the unseen, but the unseen things of the future. Hope, the inspiring element of faith, affords exultation in the contemplation of the final and blessed results which are to be realized in us at the consummation of our redemption; an anchor to the soul, both sure and steadfast, reaching to that within the veil, whither our forerunner hath gone. From behind the veil hope expects him to appear again, with the blessings which he secures from the face and favor of God.

A joyful religion is a religion of power. "For the joy of the Lord is your strength."

## Christ Crucified.

BY ELDER A. P. COPELAND.

"For I determined not to know anything among you, save Jesus Christ and him crucified." 1 Cor. 2:2. Reference, Gal. 6:14.

Surely this is sublime language, uttering no less grand sentiment. It is not the avowal

man without the knowledge of Christ, a vessel upon unknown seas, without chart or compass, with broken mast and shattered helm, would be in happy and enviable state. Scarcely could the fallen angels, reserved in darkness, be in condition more forlorn.

I think the more knowledge a man has, who is ignorant of

the world, the wiser he is. The enlargement of his faculties would only cause him more keenly to perceive his misery and humiliation. The highest attainments of the human mind, with all the wisdom available to every age, in wisdom, power and integrity. In the strength of reasoning and accuracy of discerning, history furnishes no superior. He was, by nature as well as education, fitted to stand before Kings and Princes. By grace he was qualified for more. No sacrifice was too great; no humility too abject; no labor too severe; no suffering too dreadful, if he might win Christ. All things else he was willing should be counted as loss. In preaching he magnified his office. He would rather speak five words to the understanding than ten thousand in an unknown tongue. He was, in every sense, a model preacher. The nearer the preacher of this day, in both spirit and manner, approaches this great apostle, the nearer will he fill his high and heavenly mission. Was ever any man, inspired or uninspired, less selfish and more consecrated to the cause of his Master? And surely one of the great needs of this generation is the Pauline preacher, who will not shun to declare the whole counsel of God. Nothing could come between Paul and the Cross of Christ. As a chosen vessel of God, he sacrificed

made the seas his servants. He has sought to move all sublunary things minister to his comfort and pleasure. He has even invaded the air that he might find the means to sail speedily and safely between the heavens and the earth. Perchance he may yet teach electricity a new trick, and fly whither he will upon the wings of the wind.

1

think

Brother Bowen's Answer.

DEAR BRO. HACKETT.—I do not know how others feel about Bro. Bowen's negative answer to Bro. Purser's questions in the RECORD, but I am not satisfied. If Bro. B. is correct, then I am in my own personal conscience self-mistaken.

1

understand

the scriptures that the Holy Spirit quickens the spiritually dead sinner into life. Proof: Eph. 2:1; John 6:63.

2

Following

the resolution of the Home Mission Board of the Southern Baptist Convention, passed at their monthly meeting, Nov. 2, 1897, the following members, W. W. Landrum, T. P. Bell and S. Y. Jameson, were instructed to draw up for record and publication a suitable tribute to the memory of our deceased brother and missionary, Rev. Dr. D. I. Purser, late pastor of the Valentine street church, New Orleans, and Solon?

3

The

knowledge of Christ and man crucified alone can lift man above himself. It alone can lift the soul out of darkness into light and clothe the shivering sinner with garments pure and white. That knowledge reaches down into the inner chambers of the heart, and purifies and cleanses it from its inner vileness. It puts a new song in the mouth to earth, and upon the plains of Judea sang, "Peace on earth and good will to men." So wonderfully interesting was the way of salvation that the angels desired to look into it. And well they might.

4

For

God to become incarnate for all the Godhead to dwell bodily in Christ Jesus; for him who was with the Father before the world was, to be made flesh and dwell among men; for him who was divine to assume human form; for him who was equal with God, the Father, to stoop to the form of a servant; for him who was and is infinite to be made like unto men.

5

under

the law, to redeem those that were under the law; for him who knew no sin, to be made sin for us; for him who, though he was rich, became poor that we through his poverty might be rich; for him who was holy, harmless, undefiled and separate from sinners, to be just for the unjust; for him to empty himself, leaving the glory that he had with the Father before the world was, and come to this wicked earth to seek and to save the lost; for him who was very God to become man and do all this, the powers of finite mind can never measure.

6

to

KNOW CHRIST AND HIM CRUCIFIED.

must engage our earnest thought or we must perish for our ignorance.

7. All knowledge else unsatisfactory. Though men have sought out many witty inventions, it has been demonstrated through the centuries that "the world,

that wisdom that could satisfy by wisdom, knew not God." No scientific research could ever penetrate the thick darkness, and by searching find out the Almighty.

Age after age have men and nations groped in spiritual darkness and "sat in the region and shadow of death," with no ray of divine light penetrating the dungeons of woe. Among many millions of our race the name of Christ is not known. If ever, among men without revelation, there has been a conception of a Mediator and Savior, it has been so vague and so clouded under the mist of ignorance and superstition as to furnish no solid basis for hope of escape from misery and the attainment of happiness. Dis-eased indeed man may have realized himself to be; but no effort could avail to discover the remedy.

8. The only knowledge that elevates. Letters and science may polish the intellect and refine the taste. They may so enlarge man's mental vision, that he can see beauties and grandeur where the uncultured only see shadows in the distance. Yes, man by diligent search may bring to view marvelous things in nature. He has harnessed steam and tamed the fiery wing of the lightning. He has gathered wealth from the bowels of the earth and

water. Compared to

the world of making man; but surely a greater work was man's redemption.

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## BAPTIST RECORD

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## DR. NORMAN FOX.

We have been not a little amused at the frantic ravings of the above named personage at our little paragraph of a few weeks since. RECORD readers do not need to have us repeat what we then said. The thing that seems to hurt him worse than anything else was our intimation that he was not a Baptist. If we were to go out hunting for more proof that he then sighted, we would find a superabundance of it in his attempted reply in the *Religious Herald* of the 11th of November. If we felt it necessary to convince Southern Baptists that Norman Fox was only masquerading as a Baptist, and seemingly devoid of both the doctrine and spirit of our people, we would simply transfer his vitriolic ravings, interwoven with pedo-Baptist rehash and boasting, to our columns and say to them, read, and be convinced. He denies that he ever taught anything more than that it did not require the approval of the church to give validity to baptism. That is not what we alleged; we said that he had taught that any one who was instrumental in the conversion of a sinner, had authority to baptize him, and that if the devil should by any means convert one, he could also baptize him, and it would be valid. The old files of *THE RECORD* for more years ago of the *Religious Herald* will show this to be true. Well, we do not know that it is worth the game to be shooting at a duck so dead and decayed as one who so maliciously contradicts, as does he, the Master in his own "deliverances in Matt. 18:18 and Matt. 28:20, and who, though at the church has no power to authorize a man to be a minister of the gospel; whose function is to preach the gospel and administer the ordinances of the Lord's House. We do not know how Dr. Fox came in the *theology of the Gospels*, by various kinds. We have now

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## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

THERE was a fire in London recently which destroyed property valued at \$25,000,000. And yet the fire department of that city declare they have the best system of fire protection in the world!

THE government of Peru, South America, has passed a law legalizing civil marriages. The effects of this will be to somewhat break the power of the priests, and to arrest concubinage among the people.

THOSE professed saints of our Lord whose lives are characterized more by their "holy deeds" than by their observance of "holy days," will be more likely to secure the Master's "well done, thou good and faithful servant."

BRO. J. L. LLOYD, who was once the beloved pastor of our First Baptist church in Meridian, but now in Texas, has recently gone from Hallettsville to Luling, in that State. Our brother has our best wishes for enlarged prosperity and usefulness in his new field.

ONE of the greatest difficulties with which the missionaries in China have to contend, is the fact that there is but one written language and about 200 different dialects. It is said also that these dialects differ often almost as widely as do the different languages of continental Europe.

We see it stated that one day while walking with Dr. James P. Boyce, Rev. A. S. Ingram asked him if he believed in Baptist church succession. He replied, "If by Baptist church succession you mean that there have existed since the days of Christ and his apostles, churches holding substantially the doctrines now held by Baptist churches, then I believe in it."

DR. L. PRAINE, a Methodist divine of New Orleans, is reported as saying that "no one knows how Christ was baptized; that he believes He was 'sprinkled.' He also said it was not intended that we should know that any more than we should know the cut of His garments, to if the style of His dress were known, there would be a large number of ecclesiastical ranks who would be going about dressed as He was." This statement may not be proof positive that the good Doctor is either an idiot or a sage, but it certainly convicts him of being a "crank." He believes our Lord was "sprinkled," and therefore he is such a "crank" that he strenuously insists on "doing likewise; when immersion would just as well."

Notice.

DEAR SISTERS: Owing to the yellow fever in our midst, I spent two months in the country, I am now at home again, and shall be glad to receive delayed reports, in full orders for literature. Last quarter's report combined with the present quarter's work will be reported as soon after January 1st as possible.

Mrs. A. J. AVEN,  
Sec. Gen. Com.  
Clinton, Miss., Dec. 5, 1897.

are wrong in adhering to their conviction on this point.

Western Recorder: Singular to say, in a Baptist Congress, it was upon the first series of questions [denominational in character] that there were the most radical statements, and nothing appeared to rest upon a firm foundation; while upon the second series [sociological, psychological and speculative] the harmony was painfully monotonous.

Whether some persons had theological vagaries and wheels in their heads or took this occasion to air their heresies, which they dare not do at home, fortunately is no part of my purpose. I shall only venture this opinion in passing, that the protest against Baptist faith and practice, coming from within, whether North or South, however variously stated, has a common bond of sympathy in its adherents, sprung from a common purpose to overthrow the faith of the fathers, and is only variously stated from local colorings and expediencies.

THE marriage of Miss Georgia Lee Welsh and Mr. Wilbur Jackson, both of Shiquialak, was celebrated in the Baptist church of that little city on Thursday, the 2nd inst. The Senior of THE RECORD officiated. For lack of time to prepare a suitable account of this happy affair, a full account is referred to next week's issue of THE RECORD.

We were generously remembered on Thanksgiving day.

PREACHERS INSTITUTE AT MERIDIAN FOR JANUARY, 1898.

At the solicitation of a number of selected ministers of the gospel, I have consented to undertake another Preacher's Institute, beginning Tuesday after the fourth Sunday in January next. We will spend our time to see our criticism, as his name is not on our list, unless the Dr. Broadbent. The book can be

good *Religious Herald* favored had for about one dollar per copy. Perhaps he provided it is ordered in a lot of twenty or twenty-five. Regular price is \$1.00. The

We do feel a little "sheepish" about advertising the late Bap-

tist Congress, in Chicago, now that it has turned out to be such a soft affair. If it had not been

for Dr. Lofton and Henson it

would have seen no reason to

hang on even to the Baptist name. We like these ringing words from *The Examiner* and *The Western Recorder*:

The *Examiner*: The discussion of the "close communion" question at the Baptist Congress in Chicago, last week was uncalled for by any existing exigency. The denomination has long been at peace with regard to that question, and it was both needless and reprehensible to attempt to disturb it by trying to galvanize the corpse of so dead an issue into the semblance of life. However, no one need be disquieted by the discussion. The conviction of the denomination, at least settled and immovable that baptism is a prerequisite to the communion, just as personal faith is prerequisite to baptism. This is the plain logic of the New Testament conception of the relation of the ordinances, and no sentimental considerations based on conditions which did not exist in New Testament times, and would not now exist for the prevalence of erroneous views of the divine command concerning baptism, can persuade the plain people of the denomination that they

## OUR FIELD GLASS.

Again we are made sad by the

invasion of death into the num-

ber of our friends.

Mrs. Julia

E. Wright, of Senatobia, wife of

Dr. P. H. Wright, is with us no

more. She was a valued mem-

ber of the Senatobia Baptist

church and an earnest worker in

the Sunday School and else-

where. May the bereaved ones

find grace in this hour of need.

We feel also grieved to learn

of the death of the excellent wife

of Dr. A. P. Rose, of Shelby.

We did not know her personally,

but found in her and her good

husband staunch friends and

sympathizers in our special

work. Dr. Rose has sent sev-

eral contributions and many sub-

scribers to the *Gem*. May he

comforted by the divine Pres-

ence in this hour of deep sor-

row. Our labors have been

such that we have been unable

to attend any of the associational

meetings in fall, very much to

our regret. We are glad to note

that almost all of them, how-

ever, THE RECORD has been

well represented.—As our

Field-Glass for the past few

days has been necessarily turned

upon our special work (that of

the Orphanage) our readers may

not object to an item or two

again this week on that score.

We were generously remem-

bered on Thanksgiving day. An

unknown friend in Holly Springs

furnished a turkey for the chil-

dren. Jackson friends sent us

\$14 in cash, a load of coal, a load

of wood, one barrel and one

half barrel of flour, cake, candy,

nuts, sugar, rice, tea, coffee,

fresh meat, potatoes and many

other things, making glad the

children's hearts. Methodists,

Presbyterians, Episcopalians and

Catholics all shared in these

gifts. Within the past five

weeks we have received from

friends and churches over the

State \$1,000 in cash and \$500 in

checks, and may the Father take

these gifts and use them for the

saving of many souls in be-

nighted China.

Sincerely,

MISS BONAR HURST,  
Supt. of BAPT. WORK.

## CHRONICLE.

Again we are made sad by the

girl at old Fellowship, at work

in our office, in the many and

varied duties, and find her indeed

very helpful.

Christmas Offering For China.

[This letter from Miss Ida

Cox, whom we knew as a little

girl at old Fellowship, at work

in our office, in the many and

varied duties, and find her indeed

very helpful.

Something over twenty years

ago, the First church had a lit-

tle unpleasantness about its ex-

isting rule of annual election of

pastor and choice of deacons.

For nearly forty years it had

made annual calls, though by no

means always changes.

Calvary, now 41st Avenue, has ad-

mitted to have been a

nuisance and a

loss to the

church.

and South Side have the same

constitution.

There are honest

differences of opinion on this

matter, but not enough, surely,

to cause divisions or bitterness.

Several years later, there being

many unaffiliated Baptists in

the city, a movement was made

to organize another church—the

second in number. Those who

favored centralization, were not

friendly, of course; so it was not

a branch of the First church, as

some suppose, though its pastor

being present at the organization

was invited to preside.

It was quite dark when we

reached Quitman; but the Rec-

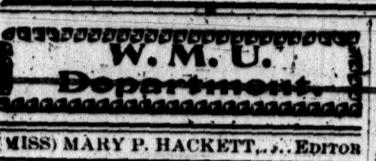
ord Committee was in waiting;

and soon sent us to hospitable

homes.

Brethren David and

Parish, Jr., Frank Heiss



(MISS MARY P. HACKETT, EDITOR)

DECEMBER.

CUBA.—"Wherefore glorify ye the Lord in the fires." Conditions in Cuba are such that the only regular work maintained is teaching and such religious work as can properly be done by the women and laymen, missionaries having been banished from the island.

STUDY TOPICS.—Political and religious freedom. Effect of the work on mission work. Mongrel population. Our opportunity.

DO AT IT THAT YOU CAN.

"I can not do much," said a little star. "To make this dark world bright; My silvery beam can not pierce far. Into the gloom of night; Yet I am a part of God's great plan, And so will do the best that I can." "What can be the use?" said a fleecy cloud, "Of these few drops that I hold? They will hardly bend the lily proud; If caught in her chalice of gold." "But I, too, am a part of God's great plan, So my treasures I'll give as well as I can." A child went merrily forth to play, But a thought like a silver thread, Kept winding in and out all day. Through the happy golden head—Mother said: "Darling, do all that you can."

For you are a part of God's great plan; She knew no more than the twinkling star.

Or the cloud with rain can tell—How, why, or for what all strange things are."

She was only a child at school; But she thought, "The part of God's great plan That even I should do all that I can." So she helped another child along. When the way was rough to his feet, And she sung from her heart a little song: That we all thought wondrous sweet; And her father—a weary, toil-worn man—said: "I, too, will do the best that I can." MRS. M. E. SANISTER.

We would earnestly ask that all Societies remember the need of Mississippi College just at this time, and send such furnishings for the ministers' cottage as they can conveniently do so. Boxes of provisions will be most acceptable, and will greatly assist the Ministerial Board in caring for the young men under their charge.

Resolutions.

Whereas, The Great Superintendent has seen that it was best to remove our sister, Julia E. Wright, from her labors here to her eternal home of peace and love, where she can continue her praises of the Master more perfectly; and

Whereas, We deem it fitting to publicly express our sorrow for the parting, brief though it may be, therefore be it

Resolved, by the Senatobia Baptist Sunday School, That in the death of Sister Wright we have lost a useful member and a consecrated teacher of our school.

Resolved, That her life and character as a friend, as a daughter, sister, wife and mother, as a Christian, was worthy of emulation, and that though dead, she yet liveth and speaketh by her pure and noble life.

Resolved, That though plucked from this earthly garden, when in the beauty of full-blown womanhood to be added to the great bouquet of choice flowers in God's right hand, that still the fragrance of her Christian character lingers with us to cheer and sustain us in our great sorrow.

Resolved, That we tender to the bereaved family, parents, sister, brother, husband and children, our sincere sympathy and our earnest prayers in this great affliction.

Resolved, That a copy of these

resolutions be presented to the family of the deceased, that they be spread upon the minutes of this Sunday School, and that copies be sent to the Senatobia Democrat, BAPTIST RECORD and Baptist Layman; and their publication be requested.

Done by act of the Sunday School, Nov. 7, 1897.

MRS. S. E. SCRATON,  
MRS. W. T. BAILEY,  
J. F. DEAN,  
Committee.

CUSTOMS OF CHRISTMAS.

"Gift-making is one of the most gracious features of Christmas, and one that I pray may survive all other outgrown customs," writes Florence Hull Winterburn in the December Woman's Home Companion.

"When love and sympathy are close counselors, there is little fear that we shall make the mistake of leaving out of our little one's stocking the particular thing he has set his heart upon getting. And if his choice is beyond us to gratify, let us come as near to it as we can, and not convert this season into a sort of convenience for ourselves, thrusting upon his reluctant acceptance such prosaic articles as shoes, hats, and other essentials of the toilet. Far prettier is the German custom of bestowing gaudy trifles that have no use in themselves, but are part of the glitter and fashion of the holiday. When it is possible, nothing is so good to have as the traditional Christmas tree. In after years memory hangs about it fondly, and we bless in our hearts the kind hands that took so much trouble to give us pleasure.

"Then, the stocking hung up on Christmas eve has a romance all its own. The breakfast-table dressed with holly-berry, and gifts piled under snowy napkins, is a graceful custom, and is far neater than the blunt handing out of gifts. Some trouble should be taken to create the welcome element of surprise. We all like it, but it is one of the greatest delights in a child's experience. He finds out before we would choose to have him, that what is looked forward to most eagerly, seldom turns out well. It is sad philosophy, yet true, that it is impossible to set one's heart on anything in this world. But the love that hides its intention until the hour of fulfillment, and then lets out its secret in an outburst of generosity, is the best substitute that is ever offered for the special Providence—Santa Claus, and all other gracious myths.

"An example of generosity is seldom lost upon children if it is true, not artificial. They are very willing to live up to their little knowledge, if we allow them the chance, and part of our duty to the day is to encourage in young people the same kindness we cultivate in ourselves. It is so much easier to learn in youth to be genial, sympathetic and generous than it is after embittering experiences have hardened our hearts."

CUBA.

We take pleasure in calling the attention of our friends of Cuba and West Indies to a new project inaugurated by our dear brother, Rev. Dr. Diaz, of Cuba, to establish a hospital mission by means of a missionary steamer for the West Indies, through which he will be able to carry on at once a medical and gospel

mission calling at all the open doors of these numerous islands and preaching, as he hopes to the peoples, whose present natural reaction on them, and at nine o'clock even the old Princes are dead."

DECEMBER, 1897.

Subject—Cuba.

Huber put a dozen bumble bees under a bell-glass with a comb of some ten silken cocoons, so unequal in height that they would not stand steadily. To remedy this two or three bees got on the comb, stretched themselves over its edge, and with heads downward, fixed their forefoot on the table on which the comb rested, and so with their hind feet kept the comb from falling. When they were weary others took their places. In this constrained posture, fresh bees at intervals relieving their comrades, and each taking its turn, they supported the comb for nearly three days, till they could get ready wax enough to build pillars with it. And the first pillars having got displaced, the bees in the same manner rebuilt the supports. What an example is this to us, as the duty and privilege of coming to each other's support in emergencies. What a lesson for the friends of missions, in these days when the great organizations are at a risk of tumbling into financial distress, if not ruin, of giving up ourselves to the joint effort of holding up the cause until safer ways, and be wise!

Missionary Review.

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## The Secret Of Success

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